
THE
MASSACHUSETTS
Baptist Missionary Magazine.

VOL. III.

MARCH, 1811.

No. 1.

Extract from the Rev. Mr. Hartwell's Journal, addressed to the Society.

Dearly beloved Fathers and Brethren,

PERMIT me to lay before you a brief account of my late laborious though pleasing tour into the Susquehannah country; which I endeavoured to perform agreeably to the wishes and appointment of the Missionary Society.

I would first observe, that elder Asa Todd, of Chesterfield, (an able and much-esteemed minister of the gospel) having manifested a desire to journey and preach in the wilderness, to my great joy volunteered his service to go with me. Although I felt greatly inferior to him, yet I hoped that I might in some measure be an armour-bearer for him. Agreeably to previous appointment, he arrived at my house December 3d, and preached in the evening, ready to set out on our tour the next day. But having received a letter from the President of the Society, informing me that some Bibles were sent to Hartford, for me to bear as charity to the poor in the wilderness, I bade farewell to my family, and rode to that place in order to obtain them. In the mean while elder Todd visited a destitute church in Sharon, where I met him on the Wednesday following.

Elder Todd having preached twice to that people, they greatly desired that he should preach again before we left the place. A meeting was accordingly attended on Thursday the 7th, to the great satisfaction and joy of the hearers. After this, we rode eleven miles to Amoenia in York State, and I preached in the evening.

Friday the 8th we rode twenty-eight miles to Rhinebeck Flats, to Mr. Scott's, a worthy brother from England, and a witness for the truth in the midst of a careless and vain people. Elder Todd preached in the evening. We were very agreeably entertained here, both in body and mind, and our fellowship in conversation was truly pleasant.

Saturday the 9th we crossed the Hudson into Esopus, a Dutch society which admits no Baptist to preach amongst them. We therefore rode ten miles Lord's-day morning, and preached at Hurley, amongst elder Conaly's people, who received us with all readiness, and I hope were benefited by the opportunity. Here, by brother Conaly's request and direction, we parted. Elder Todd went to Marble-Town, where he preached four or five times, and the Spirit evidently attended his labours. I turned north to Woodstock, in company with elder Conaly, where I preached twice, and once at Little Shendaken; then rode to the Big Shendaken, (as it is called) where I met brother Todd, and where I preached in the evening.

Thursday, Dec. 14, rode sixteen miles to a place called Pine-hill Cove, where there is a small church; but labouring under trials and difficulties. Each of us preached twice with them, and gave the best advice that we were capable of; leaving them in the hands of the great Head of the church.

Friday, 16th, rode to Delaware River, and preached in the evening. Finding this part of the country to be generally destitute of preaching, we concluded to travel down the river, and to spend a few days in the vicinity. We tarried here until Friday the 22d, and preached twelve times with the people. It was a most solemn season. The people seemed unwilling to leave the place. I am convinced that the word dispensed on this river will not return void. This is the most desolate, destitute, mountainous country over which I ever travelled. They have seldom had preaching; yet the Lord inclined their ears to hear, and favoured us with freedom to preach to them.

Friday, 22d, we rode twenty miles, crossing a wood of fourteen miles, with but one house in all this dismal way. The Lord, however, preserved us, and we arrived at Mount Pleasant in the evening, cold, weary and sick, but glad to find a place of rest. This is in Wayne county, Pennsylvania. Brother Todd agreed to tarry with this people until Tuesday. Hearing of another destitute village twelve miles off, called Bethany, I rode thither, and preached in the evening; and on Lord's-day I preached twice.

Monday I travelled four miles and preached, and baptized brother Ephraim Torrey. This visit, though laborious, has been pleasant, and I hope it will be profitable to the people. Thirteen have been lately baptized in this place. A number more are standing on the river's brink, and many are wounded in spirit. Jesus has indeed come to Bethany! He has raised Lazarus! com-

forted Mary ! and is riding through in triumph to his Temple ! May all the people sing, Hosanna to the Son of David !

Tuesday, 26th, rode twelve miles back to Mount Pleasant, and again met elder Todd, who had been labouring, I trust, with good success. I preached twice this day after my return, amongst a scattered and needy people.

A certain preacher, by the name of Thompson, removed into this vicinity some years since, who, for want of establishment of mind, and ability to defend the truth, declared himself to be an open communion Baptist. With this world-pleasing doctrine he filled a considerable space of country, and gathered a large church of *Anythingarians*. Thus without rule, order, or discipline, he extended his influence over a tract of country, perhaps thirty or forty miles in length. After a while, however, things did not go so prosperously with him as he wished, and he renounced his open communion plan, and some time after absconded in a very scandalous manner. It is said that he is now in some of the eastern States preaching. His name is Epaphroditus Thompson. It is painful to any one who loves our Lord, to follow his track, and see the wounds brought on the Christian cause by his means.

After diligently labouring with this people, and endeavouring to hold up gospel doctrine, rule, and church discipline, we passed along westwardly to the head waters of the Wylucink creek. This is on the south side of the Susquehannah, perhaps fifteen miles from the river. Here we found a church of twenty-two members. Elder Demmick is their minister ; a man of tolerably good natural abilities, but his acquirements are small. He needs help under his many embarrassments in the wilderness. May the Lord give him grace to bear witness faithfully to the truth. After preaching five times, with the greatest satisfaction, we left this people, and pursued our journey westwardly, preaching daily.

We next visited the Rhode-Island settlement, on the head waters of the Waposena Creek ; a Baptist settlement, but no church. The prospect, however, is somewhat pleasing. The people earnestly desire missionaries to visit them.

Elder Todd and myself had been separated in our labours for several days ; but Thursday, Jan. 4, we met again, and proceeded down the Wysox Creek. Here we found many souls, but most of them seemed blind and ignorant. They were, however, generally attentive to and pleased with preaching by day or night, which made our labour the more pleasant.

Friday the 5th, I crossed the Susquehannah, but elder Todd stayed until after Lord's day. In the evening we met again, and soon got on to my last year's track.

Monday the 8th, we rode up the Tawanda Creek thirteen miles to a small Baptist church, and in the evening we both preached to them. They appeared to need help from God and man. Af-

ter completing our visit here, we crossed the Highlands to Sugar Creek, twelve miles, and preached in the evening.

Wednesday 15th, I rode to elder Rich's, where the Lord made me an instrument in sounding an alarm the last year. Here I had the happiness then, of seeing eight members covenant together as a church; and from that blessed hour the Lord has carried on his good work in this place. Seventy-nine members have since been added. About six miles from this church, another has been collected of seventeen members; and to-morrow we expect to assist in council to collect another! Surely this wilderness seems to blossom. After preaching three times with them, with the greatest happiness and joy, we arose at three o'clock in the morning, rode twenty miles, and met in council at twelve o'clock at Ulster. This is in Lycoming county, Pennsylvania. Elder Todd presided as moderator. Elders Goff and Rich were present. We had a pleasing season in hearing sixteen relate the dealings of God with them, whereby they were made to hope in his mercy. After suitable examination, it was agreed to give them the right hand of fellowship, which was done in the following manner on the next day:—Friday, Jan. 12, elder Todd preached an affectionate, doctrinal sermon, founded on John iii. 16; after which, the uniting brethren and sisters presented themselves; and after hearing and acknowledging the church covenant, in behalf of the council I gave them the right hand of fellowship. Brother Todd addressed this infant church, and solemnly exhorted and charged them to walk worthy of their engagements; and brother Goff commended them to God by prayer. Soon after, two women were immersed in the Susquehannah, and joined this little band. The season was joyful and solemn. O Lord, make thy work glorious in this land. In the evening I preached to them again, from 1 Chron. xxii. 19.

Saturday 13th, elder Todd and I parted. He went up the Susquehannah, and I, by the earnest solicitations of many, rode up the south side of the Chemung River into the new settlements. Here I preached fourteen times in eight days. I baptized one woman, and saw many evident tokens of the work of God in this wilderness. A number of young women, who appeared to be much engaged in religion, sent a letter to the Mite Society.

Monday 22d, at Oswego, I met brother Todd, who informed me of the very pleasing prospects where he had been labouring. From this we rode up the Susquehannah and Chenango rivers, preaching once or twice every day, until the Tuesday following.

Tuesday, Jan. 30, we left the Susquehannah River at Franklin, (after having an agreeable interview with elder Robinson and his people) and rode towards home twenty-three miles, to elder Lake's at Cortrite, and preached in the evening from Job xxxvi. 23. It was a season of unity, peace and fellowship. This good man manifested towards us every token of fellowship and Christian love. The Lord has blessed his labours, and granted a shower of heav-

only grace on his people, so that a goodly number have been converted to God in the past season. O may the Lord of blessings still increase them more and more.

Wednesday 31st, we rode thirty-seven miles to Durham. The day following, by the importunity of many, I concluded to tarry and preach; but brother Todd could not be prevailed on to tarry, as he had already outstayed his appointed time. So we parted in friendship, after a long and laborious, but agreeable journey of two months in the wilderness, which has greatly endeared him to me. I esteem him as an able minister and father in the gospel, who, like a planting Paul, appears to be a workman that needeth not to be ashamed. We were unwilling to part, but duty seemed to require that we should.

After elder Todd left me, I tried to preach for my dear Lord at deacon Cleaveland's, in Durham, to a large and very attentive assembly, from Luke xix. 10. The good Spirit is at work in this place. In the evening I preached again, four miles from the above place.

Friday 2d, rode six miles to Rensselaerville, and preached at brother Weeks's, from John x. 27. Here also God is at work, and gospel labour is not bestowed in vain.

Saturday I returned back to deacon Cleaveland's, and preached in the evening to a crowded assembly, from Isaiah xxxii. 1. The power of the Lord was present to convict and to comfort.

Lord's day, Feb. 4, rode four miles to Greenfield, and preached at a brother Norton's, from Isaiah xxxv. 5, 6. The people heard apparently with great satisfaction. This is the place where the Lord was pleased to begin a great and good work the last year, under my feeble labours, which still continues. O may it increase until it shall fill the whole earth. Parting with my friends here, I rode five miles to Greenville, and preached in the evening from Psalm xcvi. 1.

Monday 5th, I rode to Hudson fourteen miles, and preached in the Court-house, intending the next day to ride home. Accordingly I bade farewell to the people where I tarried; but before I got out of the city, I was so much solicited to stay and preach again, that I concluded it was my duty to tarry; and I preached again in the Court-house to a large congregation. There is no Baptist church here; there are, however, two or three brethren, and about twenty sisters, who propose to unite in church covenant.

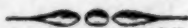
Wednesday, Feb. 7, I rode forty-three miles to my own house. Through divine mercy, I found my family all well. O how good the Lord is to me. I have renewed cause to love and serve him all my days.

In the above tour, I have travelled 708 miles, preached 70 times, administered baptism twice, and assisted in gathering one church. Elder Todd travelled about the same length of way, and preached about as many times. We were readily received, and as well en-

tertained as was possible by the log cottagers. We received almost innumerable and very impressive invitations to visit them again in their poor and destitute situation. Their requests were accompanied with expressions of thankfulness to us, and to the Missionary Society.

I remain yours in the best of causes,

JESSE HARTWELL.



Extract from the Journal of the Rev. Samuel Ambrose, dated Sutton, (N. H.) March 8, 1810, addressed to the Secretary of the Massachusetts Baptist Missionary Society.

Rev. and dear Sir,

HAVING accomplished the term for which I was appointed by the Society, I shall now communicate a brief sketch of my tour.

I commenced my mission Saturday, June 17, 1809, and preached the next day to a number of well-established, loving brethren at Canaan. From this place I proceeded through Lyme up Connecticut River, to Haverhill in Coos; then crossed into Newbury, and went through Bradford, Corinth and Orange into Topsham, where I spent Lord's-day, having also preached several times on my way. Here is a church of forty-two members. They have an ordained elder, who appears to be a very pious man. But they are surrounded with professors, who oppose the doctrine of sovereign grace. The season we had together was solemn and comfortable. Monday I rode to Peacham, and visited and conversed with several families as I passed on, not being able to preach by reason of a bad cold. Tuesday I rode to Danville; and as my health appeared to be better, I sent appointments to Hardwick and Greensborough. I tarried, however, and preached at Danville, which was a very comfortable time. Also visited some families, and attended a conference. It was a time of refreshing from the presence of the Lord. The next day I preached at Hardwick with divine assistance, when the attention was serious. *Hitherto hath the Lord helped me.*

Lord's-day, July 2, I preached at Greensborough with much freedom. The assembly was large for a new place, and gave good attention. Here is a Congregational church, and I believe a number of real Christians. There are not more than two or three Baptist brethren in the town; but I love the dear children of God, of whatever denomination they are.

Monday, July 3, rode to Glover. Here I spent the week, visited a number, and preached five sermons in different parts of the

town. My prayer was, that God would make me a blessing to the precious souls in this place. The solemnity and tenderness of the people here was very encouraging. At the request of some who attended on the Lord's-day from adjacent towns, I appointed and preached several lectures at Barton and Irasbourg. I sensibly felt my heart going up to God, that my steps might be ordered by him, and that he would go with me wherever his providence should carry me. One meeting at Barton was peculiarly solemn, and I hope will be attended with everlasting good to some.

Lord's-day, July 16, I preached at esquire Ide's, in Coventry. This was a solemn season. I spent three days here, after Lord's-day, in preaching and visiting from house to house. Thursday I preached at Brownington. It was a good season. I hope nearly twenty have been converted here within a few months, who have principally joined a Congregational church. From Brownington I went into the province of Lower Canada, into the town of Hatley. Having sent my appointments the week before, there was a large assembly collected for so new a place, to whom I preached with great freedom. Many were solemn, and some much affected. Here I spent four days after Lord's-day, in preaching, and visiting in different families. At one lecture, a number were so impressed, that they spoke of the goodness of God before they left the place.

Lord's-day, July 30, preached at Compton. I was, I think, more feeble in body at this time, than at any other when I attempted to preach. In the first prayer, it seemed as if I must have given out, and disappointed the people; but it pleased God to strengthen me, so that I preached with freedom. The assembly was very solemn, and some listened to the truth with weeping eyes. The meeting was in a barn, but at noon many gathered into the house, who seemed all attention to the conversation. I felt solemn, and was, I trust, divinely assisted. I spent three days in visiting and preaching here after Lord's-day, and found some who appeared to be truly awakened. The attention of the people in Compton was such, as to incline me to think it duty to return this way, and spend another Lord's-day with them.

Thursday I rode to Ascot, lying on St. Francois River, having previously sent on word. Here I found a family, the heads of which I baptized twenty years since; but the man is not living. I have no doubt of the real piety of both of them. In visiting some families previously to the Lord's-day, I went into a small Indian wigwam, where was a part of two families. I endeavoured to instruct them, and they seemed attentive to what was said.

Lord's-day, August 6, I preached in Ascot, when the assembly was much larger than I expected, as it was a rainy time, and the travelling very difficult. I was favoured with special assistance, and there seemed to be a commanding influence in the word upon the hearers in general. I was here happily disappointed; for, from what I had heard before I came into the place, I supposed

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there would be scarcely any who would be willing to hear me preach; but I found it quite the reverse. The people shewed me no little kindness. On Tuesday I preached at the house of Mr. Noah Worcester, eldest son of the Rev. Noah Worcester of Thornton; and the next day at Mr. Felix Ward's. I found one man and several women in this place, who, I think, have experienced a change of heart, and others whose minds are tenderly impressed. A considerable number here wished me to express to the Society their sentiments of gratitude for having sent a missionary amongst them, and also their wishes to be further favoured with missionaries to preach to them the precious gospel. Several in this place contributed towards the funds of the Society. I believe this people have rarely heard a sermon for some years.

From a man in this place I received the following lines:—
Rev. and dear Sir, I thank God for sending you on such a kind errand into this country. The hand of God is in all this. It is of God that you have come into these parts. I cannot say that the groves in Canada are altogether without prayer; but when my hope leads me to think of enjoying the happiness of heaven hereafter, my bowels yearn for the souls of my neighbours and fellow-men around me.

"Pity the nations, O our God; constrain the earth to come;
 "Send thy victorious word abroad, and bring the strangers home."

Dear Sir, pray for us, and remember our case to that good Society which hath sent you.

And now farewell, my friends; a long farewell is given;
 My love to thee I send; O may we meet in heaven.

R. C."

He observed in conversation when I was with him, that he wished to feel, and that I and all in the Society might feel, as the above verse from Dr. Watts expresses.

Friday returned to Compton, and preached according to previous appointment. Lord's-day preached again to a solemn and deeply affected assembly. A number of men and women came from Ascot more than ten miles, although the travelling was very difficult. Monday, preached again in this place, from Acts vi. 12. This was the most solemn and affecting season which I had enjoyed since I had been on my mission. The people seemed loth to leave the place; and it was really hard parting with them. I felt fully persuaded of my duty in coming this way; and that it was according to the all-wise and gracious counsel of Heaven. It was in my heart to say, O magnify the Lord with me, and let us exalt his name together.

Tuesday, August 15, rode to Hatley, and visited several families, and preached the next day according to appointment. On Thursday preached at Barnston, from Ezek. xxxiv. 11, 12, at Mr. Roswell Smith's. Here has been a small baptized church; but it has been a cloudy and dark day with them, and they are

much scattered. The day following, rode to the north part of Stanstead, where, by an urgent request, I had appointed to preach the next Lord's-day. On my way thither, I had occasion to remark a favourable providence. After I had rode about two or three miles, the way was very bad and difficult to find, as three different ways had been prescribed. At length finding a house, I called to inquire the way; when an aged man came to the door, who told me I had left my best way. I informed him of the object of my journey, upon which he invited me into his house. I accordingly went in, and immediately entered into religious conversation. I was pleased to find, that both he and his wife appeared to be friends to the doctrine of Christ, and I hope are real friends to Christ himself. I prayed in the family, and when leaving them, his wife proposed to send their little son seven miles with me as a pilot. This was a peculiar favour, as I had travelled nowhere in the province of Canada in so bad a road, or so difficult to find. I could not but observe the hand of God in thus directing my way.

Lord's-day, August 20, preached at Mr. Shurtleff's in Stanstead. It was a comfortable season; and I do not know that I ever saw people more attentive. Some could not refrain from weeping. O that God would accompany his word with such a divine energy, that it may prove an eternal blessing to their souls. I had now been in the province five weeks, and preached two sermons every Lord's-day, besides many lectures. The people were so kind and so attentive in the several towns where I had visited, that it was very trying to leave them; but I was obliged, by previous appointments, to bid them farewell, and return into the State of Vermont.

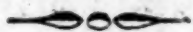
August 27, preached in Irafbourg. There is a prospect of a reformation here. Monday, preached again in this place, at deacon Killam's. It was very wet, and the roads bad; yet some women came on foot two miles, and a number of men five, who had to go through mud and mire. I enjoyed much satisfaction in preaching to them. I cannot forget the precious souls I left in Canada. May the Lord of the harvest send labourers amongst them. O how pleasant have been the woods of Canada to me, and how convenient for the duties of the closet!

Tuesday, August 29, rode to Craftsbury, where I attended the Richmond Association. It was a comfortable season. In this place is a small, destitute church, and I thought it duty to spend one Lord's-day with them. Here I met with elder Churchill, a fellow missionary. By what I can learn, he is a good man, and profitable in the ministry. He informed me that he expected very soon to go into the province of Lower Canada, to occupy the same ground where I had been, which greatly rejoiced my heart. I gave him a minute of the places where I had travelled, and of persons by whom I had been kindly entertained. Dear brethren, with what satisfaction may we hope to reflect in heaven upon this missionary business!

Saturday, Sept. 2, attended a church conference in Craftsbury, preparatory to the communion. It was a comfortable season. All the members of the church seemed to be of one heart and one mind. At this meeting, the wife of Capt. Mason, a brother in the church, was constrained to declare what God had done for her soul. The church were well satisfied with her relation. I preached on Lord's-day, and administered baptism and the Lord's supper. It was a very solemn time, especially at the water. There is an encouraging appearance in this place. Monday I preached in Hardwick, and at several other places in the course of the week.

Lord's-day, Sept. 10, preached in Groton, on my way home. This town is destitute of any settled minister; but there are some brethren and sisters, members of different churches, in the place. Our meeting was in a large school-house, but it was not large enough to contain all the people who collected. Here I preached three sermons, and I think it might be truly said, the Lord was in this place. There were many anxious that I should go home with them after meeting; but the request of a disconsolate woman, who was trembling for fear that there was no mercy for her, seemed to dictate the path of duty. I endeavoured to instruct and encourage her to trust in the Saviour. I pray God to bring her soul out of prison, that she may praise his name.

Wednesday, Sept. 13, I returned home to my dear family, and found them in as comfortable health as I left them. Bless the Lord, O my soul, and forget not all his benefits towards me!



RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. Israel Potter, to the Editor, dated Clements, (Nova-Scotia) May 12, 1810.

Dear and Rev. Sir,

THOUGH a stranger to you, I take the liberty to state something of what Zion's God is doing here at this time. In the beginning of March last, a most wonderful and powerful reformation began in the lower part of this town, which seemed to pervade the minds of old and young, and many were brought as we hope to the knowledge of the truth. About ten days after, the good work made its appearance in the middle of the town. The people assembled from every quarter, and it seemed that it might be truly said, that God was passing through the place in a very powerful manner. The glorious work has since spread through every part of the town; and some of all ages have been made to bow to the mild sceptre of the Redeemer.

The ordinance of baptism has been administered for five sabbaths successively. Forty-five have been admitted to this sacred rite; and a church has been constituted upon the gospel plan, consisting of sixty-five members; to which we expect further additions. As the whole number of inhabitants is small, and these divided into many denominations, we feel constrained to acknowledge that the Lord hath done great things for us, whereof we are glad. If I should say that two hundred have been hopefully converted to the Lord in this town since the reformation commenced, I think I should not exceed the truth. The good work is still spreading eastward very rapidly, and looks likely to spread through the Province.

The opposition has been great, and many oaths have been sworn even in the time of divine service. But the Lord has triumphed gloriously, over the horse and his rider, and blessed be his name. When we consider what the Lord is doing, we are led to exclaim, —Be astonished, O heavens, and wonder, O earth, at the condescension of the great Jehovah.

The pleasing news we hear from Europe, Africa and Asia, as well as from many parts of America, causes our souls to overflow with joy. While contemplating these wonders of grace, we are ready to cry, "Ride on, O thou glorious conquering King, and make thine arrows sharp in the hearts of thine enemies." Let Zion rejoice; for her God reigneth.

At Round-hill, I understand there is a number to be baptized to-day. Surely we are a highly favoured people. The province of Nova-Scotia has been highly favoured with the gospel. And it may be said that the year of the redeemed is come, the great jubilee trumpet is blown, and multitudes of Adam's lapsed family are flocking to Christ as doves to their windows.

We beg an interest in your prayers, that the Lord would give us strength to contend earnestly for the faith that was once delivered to the saints.

That God would prosper you in your work and labour of love,
is the prayer of Your unworthy friend,

ISRAEL POTTER.



To the Editor of the Massachusetts Baptist Missionary Magazine.

SEDGWICK, (MAINE) AUGUST 10, 1810.

Dear Sir,

SINCE the date of my letter from Savannah, a part of which was published in the last Magazine, I have travelled by land, and often with a crooked course, as the object of my journey required,

from Georgia to this place. During this long journey, I have obtained much interesting information, and had opportunities to make many observations, which the limits of a letter forbid me to detail, did I not intend to make them public in another form.

I am now with Mr. Merrill, who has lately returned from Nova-Scotia. He brings pleasing accounts from the East, some of which I expect he will send you for the use of the Magazine.

It is astonishing to see what great things the Lord has done for the District of Maine within a few years past. Twenty years ago the Bowdoinham Association contained but six churches, and a little more than three hundred members. About six years since the Lincoln Association was set off from it, so that the *staff* has become *two bands*, which are now extended over most of the settled parts of this District. I have now ascertained that there are in these two Associations, together with the churches in the New-Hampshire Association which are in this District, and others which on account, some of their remote situations and others of their recent constitution, have not yet associated, about one hundred and twenty churches, of the Particular or Calvinistick Baptists, containing upwards of six thousand members. There are also many of the Free-will Baptists in this District. I have not yet ascertained their number, but it is supposed by one of their principal preachers, that there are between forty and fifty churches, containing upwards of two thousand members.

I have been much pleased and highly gratified to hear so many testimonies of the extensive usefulness of our laborious brother *Cafe*, who has for some time received the deserved patronage of the Missionary Society; and as far as I have heard, all who have travelled as Missionaries, have been blessed in their labours, in this extensive field of action. And besides the Missionaries there are many others, whom Mr. Merrill calls "*Gospel Rangers*," who, fired with pious ardour, are instrumentally pushing the conquests of the Redeemer into the remote and destitute regions which are famishing for lack of knowledge.

I have heard of a number of very pleasing revivals in this District, in some parts of New-Hampshire, and in other places between this and Boston, accounts of which will probably be sent you, by the Missionaries and others who are accustomed to communicate such information.

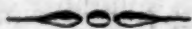
In the course of my journey through the States, I have been on the track of a considerable number of impostors; and in some places where I have been an entire stranger, I have often been much embarrassed; for these vagrant mercenaries, by their forged credentials and deceptive arts, have so much abused the credulity of some of the churches, as to make them suspicious of all strangers, however well they may be recommended. One of the most notorious of this class of men, is a Mr. Harpending, who has the year past travelled through all the southern States. An account of all his shameful conduct, and the shameless manner in which he has com-

mitted it, would make a book of no inconsiderable size, but of a sable hue. There are a number of others now travelling in different parts of the United States, and the churches cannot be too careful in guarding against them.*

Yours in gospel bonds,

DAVID BENEDICT.

* The following will generally be found as very sure marks by which an impostor may be known. A large bundle of letters, mostly from scattering individuals, but not public characters, and none of them directly to the point. He has lately been sick at a great expense, met with great losses, been badly cheated, has a poor horse, or none at all, and is out of money. He tells marvellous stories of what he has done and suffered, and very confused and improbable ones about the place he is from and that to which he is bound.



Extract of a Letter from Templeton, dated March 5, 1811, addressed to a Christian friend in Boston.

Dear Brother,

THE work of God is going on powerfully in this town. I baptized eight last week, and expect to baptize a number more soon. Several are now under great anxiety, and some have lately found deliverance, and the solemnity is evidently increasing.

This work commenced in an unexpected manner; and at a time when we were very much discouraged; when our meetings were but poorly attended, and difficulties seemed to increase in the church. At this time, my eldest daughter was struck with an awful sense, that she was an enemy to God. This took place in August last: her convictions, however, were unknown to the family for some time; it was only remarked, that she was unusually serious. But she relates that she was brought to realize, that the law and character of God were perfectly holy, just and good; and that she was criminal, and justly condemned for being disaffected to them. At length, she was brought to see such beauty and excellence in the divine perfections, that she thought she could love God even if he executed his holy and righteous law upon her. But it was not long before she was led to see, that through the glorious Mediator, God could be just, and pardon the guilty sinner. Then was her heart filled with comfort, and her tongue with praise.

My eldest son, about the same time, was brought under some serious consideration, by reflecting on this passage, *Seek the Lord while he may be found, call upon him while he is near.* His exercises were very similar to those of his sister, until (to use his own expression) he discovered such rectitude in the will of God, that submission to it afforded him the most indescribable happiness.

My second son lived with deacon Marshal, at Holden. In December I was summoned as a witness, and on my way to Worcester I called to see him. The first words he spake to me were, "*Dear Sir, I am a sinner against God.*" His feelings were too powerful to permit him to say any thing further. The next time I saw him, he had obtained a hope, and has given a very comfortable evidence of his gracious state, to those who have conversed with him. My third son, a lad of twelve years of age, has also experienced such exercises in his mind, as that the church have given him fellowship; and the three who are at home have been baptized. In this work, we have observed no enthusiastic flights; and although our meetings are frequent and lively, yet while any one is speaking, the most profound and solemn stillness reigns in the whole assembly.

Our baptizing season last Wednesday, was a most delightful season indeed. To see such a number of lovely youth come forward, and put on Christ visibly, was a sight that might gladden the heart of an angel; and I have no doubt, that the holy ministering spirits looked down from the battlements of Heaven with smiles of approbation. The concourse at the water was large, and many individuals appeared to be solemnly impressed.

I am, dear brother, ever your's,

ELISHA ANDREWS.



HINDOO SUPERSTITION.

Extract of a Letter from Mrs. Chamberlain (the amiable companion of the Rev. Mr. C. one of the Missionaries in India) to a Lady in Philadelphia, dated Cutwa, Feb. 5, 1810.

"THERE has been a very large assembly of Hindoos at Cutwa. Their Brahmins told them there was to be a very great eclipse of the sun this morning at sunrise. The people came from all parts to bathe in *Gunga*, (the Ganges,) as an act of very great holiness. There have been thousands of men, women and children, to see the great sight and bathe in this holy river. But alas, [how awfully deceiving!] the sun this morning has arisen, and advanced to his meridian, but no eclipse. Thus the Lord is putting the heathen to confusion.

"My dear husband was engaged in preaching to them yesterday, from nine in the morning till between four and five in the afternoon, without ceasing. He came home very much fatigued and hoarse. After taking some refreshment, he went out again, and I went with him. He soon had a very large and attentive assembly. He gave away some books. It affected me very much to see the eagerness there was to obtain papers. Perhaps twenty hands

held out at once, crying, *Give me one.* After distributing the books, "we returned and had worship at home; four or five strangers attended. The morning following, a few came to worship" with us. Mr. C. is gone out among them again this morning, and I do not expect much to see him before night. Though thousands are set off for home, the crowds are still immense. I never formed any just idea of these assemblies before. Indeed I have seen but a little now, I expect you will have particulars from Mr. C."

What a blessed opportunity God in his providence here, gave this able missionary, to confound these heathen idolaters, and to publish to them salvation through the blood of the Cross! Nor was the dear man backward in improving it. May we not humbly hope, that the light of the glorious gospel, which is now rapidly spreading in the regions of the East, will in a little time dispel the darkness of heathenism, which has so long held its gloomy empire over the minds of enslaved millions in that quarter of the globe? Does it not appear, that the way is thus preparing, for Jesus to reign King of nations as he now reigns King of saints? May the Lord hasten it in its time.

EDITOR.



EQUAL RELIGIOUS LIBERTY STATED AND DEFENDED.

[*The following Memorial and Remonstrance has been pronounced, by good judges, to be the best defence of the rights of conscience now extant. Mr. Locke, in his "Letter on Religious Toleration," (though excellent in many respects) has not, in our judgment, stated the true principles of equal Christian liberty with such undeniable clearness, as they are stated and defended in the paper now before us.....The sentiments contained in the following Memorial must, we think, be approved by every candid and liberal man. Without challenging the smallest advantage on the account of the illustrious name of the writer, we may safely venture to say, that the reasoning is such as cannot be refuted, without denying the first and most essential principles of rational liberty. We therefore recommend it to the candid perusal of all our readers, especially those in this Commonwealth, as being peculiarly seasonable at the present time.*]

A Memorial and Remonstrance against the General Assessment, presented to the General Assembly of Virginia, at the Session for the year of our Lord one thousand seven hundred and eighty-five.

DRAWN BY JAMES MADISON, NOW PRESIDENT OF THE U. S.

To the Honorable the General Assembly of the Commonwealth of Virginia.

WE, the subscribers, citizens of the said commonwealth, having taken into serious consideration a bill, printed by order of the last session of general assembly, entitled "A bill establishing a provision for teachers of the christian religion;" and conceiving, that the same, if finally armed with the sanctions of a law, will be

a dangerous abuse of power ; are bound as faithful members of a free state, to remonstrate against it, and to declare the reasons by which we are determined. We remonstrate against the said bill :—

Because we hold it for a fundamental and unalienable truth, “ that religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.”* The religion, then, of every man, must be left to the conviction and conscience of every man ; and it is the right of every man to exercise it, as these may dictate. This right is, in its nature, an unalienable right. It is unalienable ; because the opinions of men depending only on the evidence contemplated by their own minds, cannot follow the dictates of other men. It is unalienable, also ; because what is here a right towards man, is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time, and in degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe. And if a member of civil society, who enters into any subordinate association, must always do it with a reservation of his duty to the general authority ; much more must every man who becomes a member of any particular civil society, do it with a saving of his allegiance to the universal Sovereign. We maintain, therefore, that, in matters of religion, no man’s right is abridged by the institution of civil society ; and that religion is wholly exempt from its cognizance. True it is, that no other rule exists, by which any question which may divide a society can be ultimately determined, but by the will of the majority. But it is also true that the majority may trespass on the rights of the minority.

Because if religion be exempt from the authority of the society at large, still less can it be subject to that of the legislative body. The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments : more necessarily, it is limited with regard to the constituents. The preservation of a free government requires, not merely that the metes and bounds which separate each department of power, be invariably maintained ; but more especially, that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such an encroachment, exceed the commission from which they derive their authority, and are tyrants. The people who submit to it, are governed by laws made neither by themselves, nor by an authority derived from them, and are slaves.

* Declaration of Rights, article 16.

Because it is proper to take alarm, at the first experiment on our liberties. We hold this prudent jealousy, to be the first duty of citizens, and one of the noblest characteristics of the late revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much, soon to forget it. Who does not see that the same authority which can establish christianity in exclusion of all other religions, may establish, with the same ease, any particular sect of christians, in exclusion of all other sects: That the same authority which can force a citizen to contribute three pence only of his property, for the support of any one establishment, may force him to conform to any other establishment, in all cases whatsoever.

Because the bill violates that equality which ought to be the basis of every law; and which is more indispensable, in proportion as the validity or expediency of any law is more liable to be impeached. "If all men are, by nature, equally free and independent,"* all men are to be considered as entering into society on equal conditions, as relinquishing no more, and therefore retaining no less, one than another, of their natural rights: above all, are they to be considered as retaining an "equal title to the free exercise of religion according to the dictates of conscience."† Whilst we assert for ourselves a freedom to embrace, to profess, and observe the religion which we believe to be of divine origin; we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offence against God, not against man. To God, therefore, and not to man, must an account of it be rendered.

As the bill violates equality, by subjecting some to peculiar burdens; so it violates the same principle by granting to others, peculiar exemptions. Are the Quakers and Mennonists the only sects who think a compulsive support of their religions unnecessary and unwarrantable? Can their piety alone be entrusted with the care of public worship? Ought their religions to be endowed, above all others, with extraordinary privileges, by which proselytes may be enticed from all others? We think too favourably of the justice and good sense of these denominations, to believe, that they either covet pre-eminences over their fellow-citizens, or that they will be seduced by them from the common opposition to the measure.

Because the bill implies, either that the civil magistrate is a competent judge of religious truths, or that he may employ religion as an engine of civil policy. The first is an arrogant pre-

* Declaration of Rights, Article 1.

† Ibid, Article 16.

tenfion, falified by the extraordinary opinion of rulers, in all ages, and throughout the world ; the fecond, an unhallowed perversion of the means of falvation.

Because the eftablifhment propofed by the bill is not requifite for the fupport of the Chriftian religion. To fay that it is, is a contradiction to the Chriftian religion itfelf ; for every page of it difavows a dependence on the power of this world ; it is a contradiction to fact, for it is known that this religion both exifted and flourifhed, not only without the fupport of human laws, but in fpite of every oppofition from them ; and not only during the period of miraculous aid, but long after it had been left to its own evidence and the ordinary care of Providence ; nay, it is a contradiction in terms ; for a religion not invented by human policy, muft have pre-exifted and been fupported, before it was eftablifhed by human policy ; it is moreover to weaken in thofe who profefs this religion a pious confidence in its innate excellence and the patronage of its Author ; and to fofter in thofe who ftill reject it, a fufpicion that its friends are too confcious of its fallacies, to truft it to its own merits.

Because experience witneffes that ecclefiaftical eftablifhments, inftead of maintaining the purity and efficacy of religion, have had a contrary operation. During almoft fifteen centuries has the legal eftablifhment of Chriftianity been on trial. What have been its fruits ? More or lefs in all places, pride and indolence in the clergy ; ignorance and fervility in the laity ; in both, fuperftition, bigotry, and perfecution. Enquire of the teachers of Chriftianity for the ages in which it appeared in its greateft luftre ? thofe of every feft point to the ages prior to its incorporation with civil policy. Propofe a reftoration of this primitive ftate, in which its teachers depended on the voluntary rewards of their flocks, many of them predict its downfall. On which fide ought their testimony to have greateft weight, when for, or when againft their intereft ?

Because the eftablifhment in queftion, is not neceffary for the fupport of civil government. If it be urged as neceffary for the fupport of civil government, only as it is a means of fupporting religion, and it be not neceffary for the latter purpofe, it cannot be neceffary for the former. If religion be not within the cognizance of civil government, how can its legal eftablifhment be faid to be neceffary to civil government ? What influence in fact have ecclefiaftical eftablifhments had on civil fociety ? In fome inftances they have been feen to erect a fpiritual tyranny on the ruins of the civil authority ; in more inftances have they been feen upholding the thrones of political tyranny ; in no inftance have they been feen the guardians of the liberties of the people. Rulers who wifhed to fubvert the public liberty, may have found an eftablifhed clergy convenient auxiliaries. A juft government inftituted to fecure and perpetuate it, needs them not. Such a government will

be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and his property; by neither invading the equal rights of any sect, nor suffer any sect to invade those of another.

Because the proposed establishment is a departure from that generous policy, which, offering an asylum to the persecuted and oppressed of every nation and religion, promised a lustre to our country, and an accession to the number of its citizens. What a melancholy mark is the bill of sudden degeneracy? Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be, in its present form, from the inquisition, it differs from it only in degree: the one is the first step, the other the last, in the career of intolerance. The magnanimous sufferer under the cruel scourge in foreign regions, must view the bill as a beacon on our coast, warning him to seek some other haven, where liberty and philanthropy in their due extent may offer a more certain repose from his troubles.

Because it will have a like tendency to banish our citizens. The allurements presented by other situations, are every day thinning their number. To superadd a fresh motive to emigration, by revoking the liberty which they now enjoy, would be the same species of folly, which has dishonoured and depopulated flourishing kingdoms.

Because it will destroy that moderation and harmony, which the forbearance of our laws to intermeddle with religion has produced among its several sects. Torrents of blood have been spilt in the old world, by vain attempts of the secular arm to extinguish religious discord by proscribing all differences in religious opinion. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wherever it has been tried, has been found to assuage the disease. The American theatre has exhibited proofs, that equal and complete liberty, if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the State. If with the salutary effects of this system under our own eyes, we begin to contract the bounds of religious freedom, we know no name that will too severely reproach our folly. At least, let warning be taken at the first fruits of the threatened innovation. The very appearance of the bill has transformed that "Christian forbearance, love and charity,"* which of late mutually prevailed, into animosities and jealousies which may not soon be appeased. What mischiefs may not be dreaded, should this enemy to the public quiet, be armed with the force of a law?

* Declaration of Rights, Article 16.

Because the policy of the bill is adverse to the diffusion of the light of Christianity. The first wish of those who enjoy this precious gift ought to be, that it may be imparted to the whole race of mankind. Compare the number of those, who have as yet received it, with the number still remaining under the dominion of false religions, and how small is the former ! Does the policy of the bill tend to lessen the disproportion ? No ; it at once discourages those who are strangers to the light of truth, from coming into the regions of it ; and countenances by example, the nations who continue in darkness, in shutting out those who might convey it to them. Instead of levelling as far as possible every obstacle to the victorious progress of truth, the bill with an ignoble and unchristian timidity, would circumscribe it, with a wall of defence against the encroachments of error.

Because attempts to enforce by legal sanctions, acts, obnoxious to so great a proportion of citizens, tend to enervate the laws in general, and to slacken the bands of society. If it be difficult to execute any law, which is not generally deemed necessary or salutary, what must be the case where it is deemed invalid and dangerous ? And what may be the effect of so striking an example of impotency in the government on its general authority ?

Because a measure of such singular magnitude and delicacy, ought not to be imposed, without the clearest evidence that it is called for by a majority of citizens ; and no satisfactory method is yet proposed by which the voice of the majority in this case may be determined, or its influence secured. "The people of the respective counties are indeed requested to signify their opinion respecting the adoption of the bill, to the next session of assembly." But the representation must be made equal, before the voice either of the representatives or of the counties, will be that of the people. Our hope is that neither of the former will, after due consideration, espouse the dangerous principle of the bill. Should the event disappoint us, it will still leave us in full confidence, that a fair appeal to the latter will reverse the sentence against our liberties.

Because, finally, "the equal right of every citizen to the free exercise of his religion according to the dictates of conscience," is held by the same tenure with all our other rights. If we recur to its origin, it is equally the gift of nature ; if we weigh its importance, it cannot be less dear to us ; if we consult the "Declaration of those rights which pertain to the good people of Virginia, as the basis and foundation of government," it is enumerated with equal solemnity, or rather with studied emphasis. Either then we must say, that the will of the legislature is the only measure of their authority ; and that, in the plenitude of this authority, they may sweep away all our fundamental rights ; or, that they are bound to leave this particular right untouched and sacred : either we must say that they may control the freedom of the press ; may abolish the trial by jury ; may swallow up the executive, and

judiciary powers of the state : nay, that they may annihilate our very right of suffrage, and erect themselves into an independent, and hereditary assembly ; or we must say that they have no authority to enact into a law, the bill under consideration. We the subscribers, say, that the General Assembly of this commonwealth have no such authority ; and that no effort may be omitted on our part against so dangerous a usurpation, we oppose to it this Remonstrance, earnestly praying, as we are in duty bound, that the supreme Lawgiver of the universe, by illuminating those to whom it is addressed, may, on the one hand, turn their councils from every act, which would affront his holy prerogative, or violate the trust committed to them ; and, on the other, guide them into every measure which may be worthy of his blessing, may redound to their own praise, and may establish more firmly the liberties, the property, and the happiness of this commonwealth.

Domestic Religious Intelligence.

We have received verbal accounts of a very interesting work of the Spirit of God, in Reading and Stoneham, and some other places among the Congregationalists. In the Rev. Mr. Sanborn's parish, in Reading, it is said, that between one and two hundreds have given hopeful evidence of their conversion to God ; that a considerable number of children, from five to fourteen years of age, have been the subjects of this work. Between sixty and seventy, we understand, have made a public profession in this parish. A number in the old parish, under the care of Rev. Mr. Emerson, have shared in this good work.

The cloud has also passed over Stoneham, and some "mercy drops have fallen" on the church and Society in that place, of which the Rev. Mr. Stevens is Pastor. Forty or fifty, of different ages, are hopeful sharers in the work. *Christ is preached, and I therein do rejoice, yea, and will rejoice.*

The Rev. Mr. Grafton, of Newton, has also a very pleasing prospect before him. A considerable number in different sections of his society have of late been hopefully brought to the knowledge of the truth. As many as fifteen are said to be waiting to receive the ordinance of baptism ; and others are inquiring the way to Zion, with their faces thitherward.

We have heard of revivals of religion in many other places, but regret that we have not been able to obtain the particulars.

The Irregular Tree.

SEEING a tree grow somewhat irregular, in a very neat orchard, (says Mr. Flavel) I told the owner, it was a pity that tree should stand there ; and that, if it were mine, I would root it up,

and thereby reduce the orchard to an exact uniformity. He replied, "that he rather regarded the fruit than the form; and that this light inconveniency was abundantly preponderated by a more considerable advantage." "This tree," said he, "which you would root up, hath yielded more fruit than many of those trees which have nothing else to commend them but their regular situation." I could not but yield to the reason of this answer; and could wish it had been spoken so loud, that all our uniformity men had heard it; who would not stick to root up many hundreds of the best bearers in the Lord's orchard, because they stand not in exact order with other more conformable, but less beneficial, trees, who do, *perdere substantiam propter accidentia*, destroy the fruit to preserve the form.

Anecdote of *Jemima Wilkinson* and the Indian.

THE high claims of *Jemima Wilkinson* (that Christ has descended the second time and dwells in her) are generally known. Her place of residence is in the town of Jerusalem, Ontario county, and state of New-York.——A few years past, a religious Indian paid her a visit, with intention to find out wherein her great strength lay. After discoursing with her some time, in English, he changed his dialect, and spake in his own mother tongue: to which *Jemima* replied, in her plain manner of speaking, 'Thou must not speak to me in Indian language, for I do not understand it.' 'Ah!' said the Indian, 'then I know you are not my Saviour; for my blessed Jesus understands poor Indians.'——How significant the words, and how marvellous the idea of the Indian!

ORDINATIONS.

AT Wrentham, Oct. 3d, 1810, the Rev. WILLIAM HUBBARD, a member of the Baptist church in that town, was ordained to the work of the ministry. The Rev. Joseph Cornell preached a well adapted discourse from 2 Tim. ii. 2. "And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The ordaining prayer by Rev. William Gammell. The charge given by Rev. James Read. The right hand of fellowship by Rev. William Williams. And the concluding prayer by Rev. Joseph Cornell. The several parts were performed with decency and propriety, in the presence of a solemn and attentive assembly.

AT Hanover (Mass.) Dec. 12, 1810, was ordained to the pastoral care of the Baptist church in that place, the Rev. JOHN BUTLER. Sermon by Rev. Dr. Baldwin, of Boston, from Heb. xiii. 17. "For they watch for your souls as they that must give

account." Ordaining prayer by the Rev. Mr. Briggs, of Randolph. The candidate was addressed in a solemn charge by the Rev. Mr. Bolles, of Salem. The right hand of fellowship was given by the Rev. Mr. Chaplin, of Danvers. The Rev. Mr. Glover, of Kingston, prayed at the conclusion of the services.—The services were performed in the new Meeting-House belonging to the above named Church and Society, in presence of a crowded and very attentive audience.

On the 30th of January, Brother CHARLES TRAIN was ordained to the work of the ministry by prayer and imposition of the hands of the presbytery or eldership, convened by request of the Baptist Church in Weston and Society at Framingham, where the following services were appropriately performed on the occasion. Elder Joseph Grafton, of Newton, introduced the public exercises of devotion by reading a psalm and prayer. After which he addressed the people in a very judicious and animating sermon, founded on Matt. xxviii, 18, 19, 20. Brother Gammell, of Medfield, engaged in the ordaining prayer. Brother Read, of Attleborough, gave the charge, and Brother Collier, of Charlestown, presented the right hand of fellowship in behalf of the churches and brethren convened on the occasion. Brother Train offered up the concluding prayer. The services were suitably interspersed with singing, performed by a respectable choir in a lively animated manner. The day was remarkably pleasant, the congregation numerous and attentive, and all appeared interested on the occasion, and the saints were edified in love.

New Meeting-House opened.....Extract from the Col. Centinel of Jan. 5.

"THE new, neat and commodious Meeting-House, erected in this town, for the Rev. Dr. BALDWIN, was on Tuesday, 1st inst. opened for Public Worship. The worthy Pastor, on this occasion delivered a very ingenious and pertinent discourse, from *Haggai* ii. 9. The selected hymns and anthem were sung in a superior style of excellence, and evinced the great improvement in musical taste. Every part of the exercises was solemn and appropriate, and appeared to give great satisfaction to the very numerous audience that attended."

* This house is a very neat brick building, 80 by 75, with a tower of 38 by 18.

OBITUARY.

Memoir of the Rev. Joseph Clay.

Mr. Clay was born in Savannah, (Georgia) on the 16th of August, 1764. He graduated at Princeton in 1784, and, two years after, commenced the practice of the law, in which profession he continued until 1795. The year following he was appointed Judge of the District of Georgia, and continued on the bench until 1801.

Although he had been instructed in the holy scriptures from a child, and had manifested an habitual reverence for the Christian religion, it was not until the year 1803 that he made a public profession, and joined the Baptist Church at Savannah under the pastoral care of the Rev. Mr. Holcombe. This church called him to the ministry, and in 1804, he was ordained in their fellowship as an assistant pastor with Mr. Holcombe.

In September, 1806, Mr. Clay made a visit to the New-England States, and preached in most of our principal towns to very general satisfaction. And as the first Baptist church in Boston had for a considerable time been contemplating an *assistant pastor*, (on account of the advanced age, and increasing infirmities of Dr. Stillman, and by his particular desire) they unanimously agreed to invite Mr. Clay to come and take upon him that office, and in the event of the Doctor's death to become their sole pastor. To this invitation he signified his acceptance the December following, so far as to consent to come and spend one year with them, and then be at liberty to act as duty might appear. While the church was anxiously waiting the period of his arrival, Dr. Stillman was suddenly removed from his pastoral office by death.* On the 16th of June following, Mr. Clay arrived in Boston with his family, to the great joy of that afflicted people. The favourable impressions under which he commenced his public labours seemed to preface his future usefulness and prosperity. Such was the satisfaction of the Church and Society, that on the 12th of July following, they renewed their call to him to become their stated pastor. To this request he gave his answer in the affirmative, reserving to himself the liberty to visit Georgia the year following, in order to settle his secular affairs.

On the 19th of August, 1807, he was publicly installed in the pastoral office over that Church and Society; on which occasion, he delivered a very judicious evangelical sermon, which was published soon after, by request of the Society. Mr. Clay continued his ministrations with this people until the beginning of November, 1808; when, agreeably to their previous engagement, he left them, and sailed for Savannah, expecting to return to them again in the spring. But soon after, finding his health declining, he wrote to the Church, proposing to them to look out for another pastor. After being absent nearly two years, and perceiving no prospect of being able to return and resume his parochial labours, he wrote to the Church requesting a dismissal from his pastoral office. On the 27th of October, 1809, the Church addressed an affectionate letter to him, in which they signified their compliance with his request.

As part of the family were resident in Boston, Mrs. Clay, in compliance with his wishes, came with the remainder on a visit in November last, having left him much as usual, excepting a depression of spirits occasioned by her coming away. But finding

* Dr. Stillman died March 12, 1807, aged 70.

his complaints increasing, and urged by a desire to be with his family, he soon after embarked for Boston, and arrived in this town on the 3d of December, 1810. Although in a very feeble debilitated state, no serious apprehensions were at first entertained respecting his recovery. But it was soon perceived that his complaints became daily more and more alarming, notwithstanding the continued efforts of the best medical aid. Exhausted nature at length gave up the conflict; and, on the 11th of January, 1811, he gently fell asleep in Jesus being in the 47th year of his age. "Blessed are the dead that die in the Lord."

Mr. Clay was above the middling stature. His form elegant, his countenance comely, and his manners (though somewhat reserved) easy and graceful. As a Christian, his deportment was modest, grave, and humble. Though accustomed to move in the higher circles of life, yet, as a Christian minister, he cheerfully condescended to men of low estate. As a public speaker, he held a respectable rank. His voice was pleasant and harmonious, his gestures natural, and his language generally classical and pure. His system of doctrine was highly Calvinistical; and it is believed he never shunned to declare what he thought to be the *whole counsel of God*. The divinity of Christ, his obedience and death, together with the work of the Holy Spirit, in renewing the heart and in comforting the saints, were prominent features in all his discourses. It is but just, however, to add, that (probably owing to a nervous debility and a depression of spirits which he often suffered,) some of his discourses were less systematic than his most judicious hearers could have wished; but in those the most desultory, he was always serious and affectionate, and in many instances truly eloquent. His preaching was blessed to the awakening and comforting of numbers in different places. He has left behind him a large circle of sincere friends to mourn his early removal.

In discharging the social and domestic duties of life, he was not less conscientious than in those of a more public nature. We have reason to believe that it was his sincere aim to walk in his house with a perfect heart. What an irreparable loss must his death be to his afflicted family! This affecting providence has called his dear surviving companion, to mourn the loss of a most kind and affectionate husband, a faithful friend and guide. May that gracious Being who has deigned to style himself the *Widow's God and Judge*, be her friend and protector. The children will long mourn the loss of a most tender and indulgent parent. May their father's God be their's. His domestics also, who heard his pious instructions, and who experienced his compassion, will mingle their tears with the poor and needy, the oppressed and afflicted, who often were assisted by his counsels and comforted by his beneficence. May they still have in remembrance the things which they have heard, and profit by them now he is dead.

POETRY.

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The following HYMN, by the Rev. E. WILLIAMS, of Beverly, was composed for, and sung at the opening of the Rev. Dr. BALDWIN's new Meeting-House. Set to music by Mr. B. HOLT, of Boston.

GREAT God, with fervent zeal,
Our souls have sought a place,
For thee to fix thy name,
And manifest thy grace.
The building rose
Beneath thy smile,
Or vain had been
The builder's toil.

Not temples made with hands,
Confine the DEITY ;
He thro' all nature spreads,
And fills ETERNITY :
Yet humble souls,
In worship join'd,
Visits of grace
Peculiar find.

Our God, our King, descend ;
Here fix thy lasting throne ;
Here be thy goings seen ;
Thy grace and glory known.
On their bright beams,
In Jesus' face,
With transports let
Thy people gaze.

May ev'ry rebel heart
Dissolve beneath those rays ;
And num'rous sons be born,
To spread a Saviour's praise :
As olives green,
Plants of renown,
May these thy board
Still ever crown.

Thy Spirit's gifts and grace,
Like holy oil be shed,
In rich abundance, Lord,
Upon thy Servant's head :
And may thy flock,
Beneath his care,
With sacred joy
The blessing share.

By faithful, skilful guides
May they be ever led ;
Who, girt with truth and zeal,
May wide thy kingdom spread.
Thy blessing crown
Their grand employ,
That thy redeem'd
May shout for joy.

SAFETY AND HAPPINESS IN GOD ALONE.

[Original.....Communicated for the Magazine.]

INFLUENCE divine ! descend and bring
With thee celestial love and peace ;
Teach me thy hallowed name to sing,
Whilst from this earth and self I cease.

Where shall a mortal hope be plac'd ?
But underneath thy spreading wing !
Where shall a fright'ned sinner haste,
Pierc'd by the serpent's deadly sting ?

Oh ! let me come and hide my soul,
There where the weary find a rest !
No more to hear the tempest's howl ;
No more by raging billows tost !

There all my happiness shall be,
Secure and safe in thy own hand :
'Tis there thy glory I shall see,
And in thy likeness ever stand.

That likeness, gloriously divine,
Imparted, planted in my heart ;
Shall with increasing splendor shine ;
Nor ever from my face depart.

Immers'd, absorb'd in heav'nly light,
I there shall learn to read thy name ;
And contemplate with pure delight
The boundless volume of thy fame.